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FORTY-EIGHTH

ANNUAL REPORT

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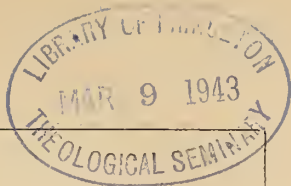
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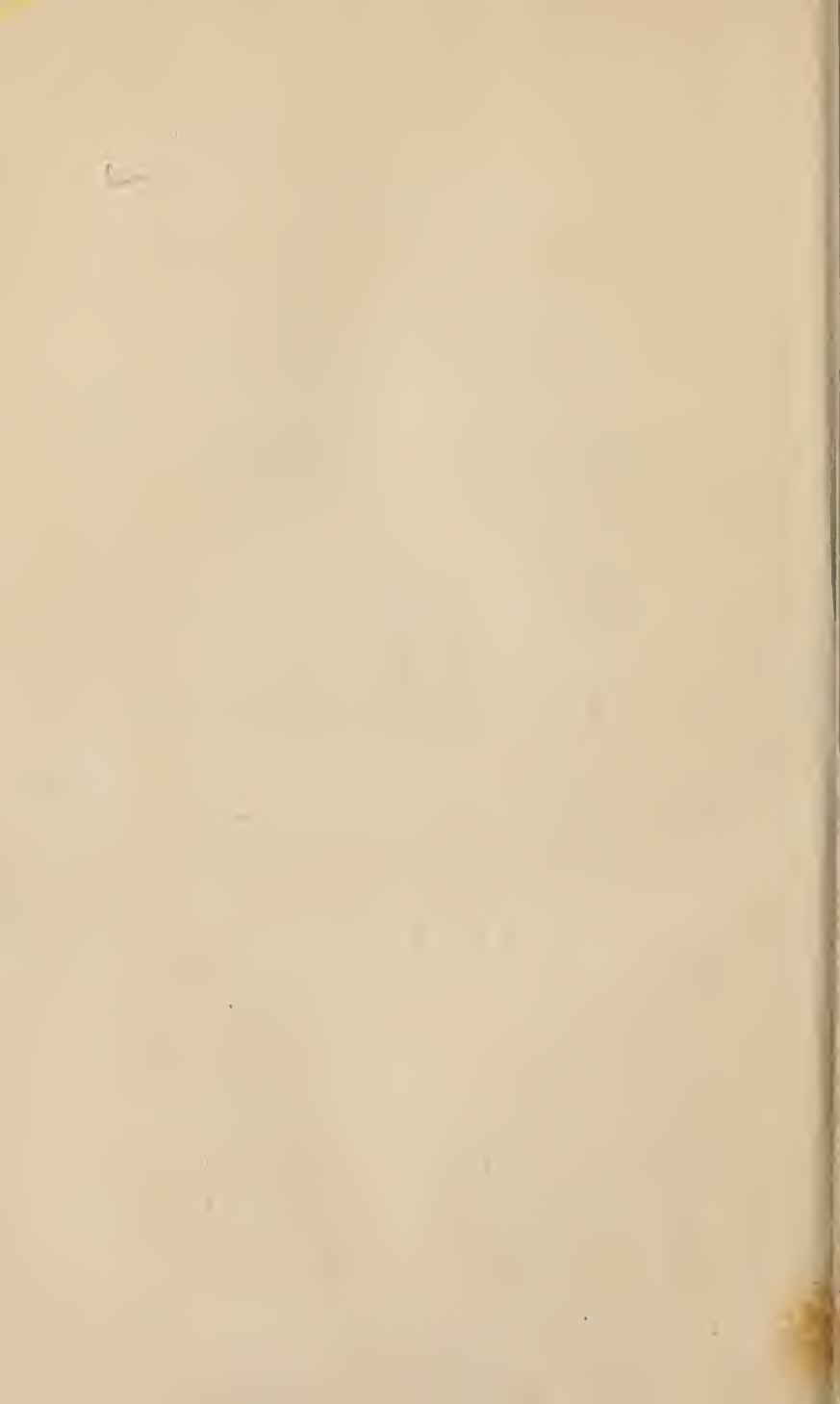
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American Madura Mission Report.

INTRODUCTION.

The American Madura Mission, now entering upon its forty-eighth year, is one of the seventeen missions of the American Board of Commissioners for Foreign Missions.

This Board receives and disburses annually a sum of nearly 100,000 pounds sterling. The question will doubtless recur to those who feel little interest in the missionary enterprise and who know less of its high aims, "To what purpose is this expenditure?" But like the offering of the woman with the alabaster box of very precious ointment we may feel sure that it is acceptable to Him who bade us "go into all the world and preach the gospel to every creature," and who in commissioning the great pioneer missionary to the heathen said, "I send thee to open their eyes that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." Did ever king or viceroy receive a higher commission than this? As is true of all missions of the American Board, indeed of all evangelical missions, our great object is to establish in the district assigned to us self-supporting and self-propagating Christian churches, including a permanent Christian ministry.

The degree of success which has attended our efforts has not been all we have looked for, nor all we anticipate in the future. Still we are encouraged by what has already been achieved, especially as we look at other fields of labor where the work seems encumbered by greater difficulties and draw-backs than ours.

A careful analysis of available statistics for the seventeen missions of the A. B. C. F. M. will indicate the present condition, as to equipment and results, of the Madura mission as compared with the others.

In age it is the fourth, the Mahratta, Ceylon and Dakota missions having preceded it in the order named. In the number of station centers occupied by mission families, it is first owing to its policy of having but one family in a place and spreading out over the district as widely as possible. In the number of American laborers however it is the fifth, the Western Turkey, Japan, North China and Eastern Turkey missions having more. In the number of native laborers the Madura mission comes to the front again, this being consequent on the large number of stations occupied; so that in the matter of equipment this mission shares with the missions to Turkey a leading place.

Whether the results correspond with this advantageous position, we can leave for decision to Him who only knows all results. But some of these can be indicated. For some years the Central Turkey mission held the leading place in the number of churches and communicants and the Madura mission ranked second. The great numbers recently gathered into the Micronesia mission however have given to that the leading place, and now among all the churches and communicants under the care of the Board 18 per cent. are to be found in the Micronesia, 14 per cent. in the Central Turkey and 13 per cent. in the Madura missions. In education the Ceylon mission leads, with the Western Turkey, Eastern Turkey and Madura missions closely following.

Combining then many details for which there is no space here and looking at both equipment and results we find that the Madura mission shares with the Asiatic Turkey missions the front rank and that those in Japan, Western India and Ceylon follow hard after, with the Micronesia, China, Africa, European, Turkey, and Dakota missions following them.

While we are thankful for any vantage ground that may have been gained we feel only too sensible of the smallness

of results as compared with what we believe is in store for us and for all missions of Christ in the near future.

It is true that India has an immense population of adherents to the Hindu and Muhammadan religions, and these can boastfully claim great antiquity and prestige, and they hold their followers in unyielding fetters. Dr. Thoburn has well remarked, "Missionaries have not yet succeeded in breaking the lines of these opposing hosts at a single point. They have done some splendid work, seized commanding points, dug trenches, mounted siege guns and at some points seriously demoralized the enemy. But they have never in a single instance broken the enemies' lines. Our greatest struggles are yet in the future." Still we must not forget that the 500,000 adherents to Protestant Christianity with Christ for their leader are not an insignificant force, and when we notice that more than 116,000 of them have been gathered within the last nine years we may be sure that though the enemies' lines be not broken they are seriously weakened at many points, and the possibilities of victory are becoming greater and greater every year. More than 100,000 communicants are scattered in all parts of this land. Missions and schools and many other agencies that did not exist when Carey landed in India are now making their influence felt among the high and the low, the rich and the poor, and, as we believe, sapping the very foundations of Hinduism and Muhammadanism.

OUR FIELD.

We occupy a district of not less than 8,000 square miles populated by nearly 2,000,000 people—all accessible to the preaching of the gospel. We have ten missionaries on the ground and the circuit each one must travel over to reach them all will not vary much from 800 square miles. Were it not that we have already trained and are still training a valuable staff of native assistants the district would be very inadequately manned.

The climate, for India, is very good and the proximity of the district to the much more invigorating climate of the Pulney Hills makes it a comfortable residence. The South Indian Railway which runs through the district connects us with the sea on the south and the whole wide world on the north. The extensive system of government schools for the higher classes and grants-in-aid to all schools that attain a certain standard have brought a fair education within the reach of large numbers of the people. These things cannot fail to leave their impress upon the rising generation. Mr. Washburn remarks, "I have seen one very striking instance of a disposition to tell the truth by Hindu boys, which I attribute to what may be called the western style of education in opposition to the Hindu style."

The material prosperity of the district during the past year has been marked by the extension of trade on every side, the erection of large and costly dwellings, the more elaborate display at the festivals and the immense sums expended in building new temples and shrines and in rebuilding old ones. More than Rs. 100,000 are being spent in one of the temples in Palani, all raised by the heathen Shanars, the same caste from which so many Christians have been gathered in Tinnevely and Travancore. On the lower Pulneys some of the recently built dwellings of the native coffee planters are large brick structures that make a village present more the appearance of civilization than anything seen before. All of these things indicate that the native mind is waking up. The railway, as one remarks, keeps the question of caste well before the minds of the people, and they have been overheard to say, "Everything is making us all one caste."

Having tasted some of the benefits of education the people are more willing to spend their money for their children in the way of school fees and other expenses. Many parents take pride in having their sons, and daughters too, well dressed when they appear at school.

In some instances the attitude of the people towards Christianity seems increasingly favorable. Wealthy heathen

men have contributed towards our church buildings, and open opposition is seldom met with by either the missionaries or their agents. Mr. John S. Chandler says that in the early part of the year a pastor and catechist were pelted in the streets by men who now attend service with the Christians whom they were wont to despise. But after all though the people appear so friendly to us and show so much respect to Christian men of character and education yet *indifference* is the word that best expresses the attitude of the mass of the people towards Christianity. It seems easier for the people to imitate the vices than the virtues of Europeans. Caste lifts a huge barrier against the cultivation of social virtues, fellowship and brotherly love. But it is no barrier against gambling with cards, buying lottery tickets and patronizing the liquor shops. It is very sad to see how much these things are increasing, not only in the large towns but also in the villages. Perpetual vigilance will be necessary to keep them from creeping into the ranks of our Christian adherents and mission agents.

These are among the obstacles in the way of the people becoming Christians. There are others. Their name is legion. There are certain things peculiar to this country, such as caste and slavery to custom. Caste may be the root, but the branches are strong and flourishing, the ignorance and degradation of the women, the grossly erroneous views of the marriage relation, the thoughts of some that Christianity is only a religion for the poor and degraded.

But one of the greatest obstacles, as Mr. Rendall observes, "is the lack of real piety and earnestness among professing Christians, the lack of power in the native church." As Mrs. Capron expresses it, "there is not enough brightness and vitality of faith to win men, nor enough whole-souled consecration to be used by the Holy Ghost. Weapons other than spiritual and those under the control of the Holy Spirit cannot prevail."

There was a wide-spread feeling throughout the district that the Lord's visible advent would take place in September or November. This was excited by preachers from

Tinnevelly who had been prophesying the event and confidently awaiting it. The heathen also were excited in connection with this feeling and various rumors of comets falling into the ocean and casting up waves of salt water to destroy the land were circulated among them, making them unusually interested to know what the Bible teaches concerning the end of the world.

THE MISSIONARIES.

It speaks well for the climate of the Madura district that five of the missionaries and three of their wives came to the country more than a third of a century ago and have outlived a generation in India. No other mission in India can show such a record of the longevity of its members. All with one exception are now enjoying comfortable health.

Mr. Burnell, we regret to say, though he has not left the country has been laid aside from his work by a most unexpected and sad state of mental derangement. He and Mrs. Burnell have our warmest sympathy in this very great affliction.

Mr. Noyes who has been on a flying visit to America is expected in a few days with Mrs. Noyes who newly joins us, though she is not new to the country having spent more than ten years of useful labor in the Arcot district. We also expect to welcome with Mr. and Mrs. Noyes Mr. and Mrs. Alfred Burnell, who come to the work in which his parents have labored so long.

There have been during the year four births in the mission families:—a son to Mr. and Mrs. Gutterson, a son to Mr. and Mrs. Jones, a daughter to Mr. and Mrs. Howland, a son to Mr. and Mrs. John S. Chandler. But in four months and eleven days, when the Beloved came down into His garden to gather lilies, little Owen Hosford Jones, the loveliest, was taken.

The past has been a year of almost uninterrupted health in our mission circle, and yet it must not be forgotten that

some of us are rapidly reaching on towards the line of three-score years and ten. Though we may be inclined to work now while it is day the night surely cometh, and if the work is to be carried forward efficiently in this district other men must be found to enter into our labors.

PASTORS.

One has left us. The fifteen pastors are actively engaged in their work. Their reports will be found in the appendix. Two of them, as will be seen, have been deeply afflicted. Their wives have been taken away by death, leaving their large families sadly bereaved. All report additions to their churches. Most of them are spoken of as faithful and efficient men and we trust others may be raised up and introduced to the pastoral work before many years pass. There is no immediate prospect of this except in two of the stations. Mr. Herrick says, "There is need of pastors in two places where there are communicants enough for the organization of churches. A movement has been made in one of these places and I think a church will be organized before long."

CATECHISTS.

The number of our catechists has been increased during the year by eighteen, and the character and standing of this body of 153 native laborers has advanced somewhat though it is not yet in respect to mental and spiritual attainments all that we desire. More than half of them are fairly educated men and all are believed to be doing a good work.

The time has not yet come when the people will not require considerable aid in the support of catechists and school-masters. The number can be reduced by dismissing them and the work curtailed. But we have pleasing

evidence from all parts of the mission of the general faithfulness and efficiency of our catechists, and they should be kept on. Mr. Herrick says, "If I did not believe them useful I would not employ them." Mr. Rendall says, "I was especially struck with the labors of one catechist lately on visiting his village. Nearly every member of the congregation was prompt in answering questions about the Bible lessons. There was scarcely a failure among the school children. I was refreshed and felt confident that this catechist is laying a strong foundation." Mr. Jones says, "Some labor *con amore* while others, it must be confessed, are not very satisfactory. As an instance of a desire to win souls I will mention one who was sent by me for a short time to oversee the erection of a school-house. Though of the humbler caste he labored so faithfully with some of the Brahman boys who attended the school that one of them through his instrumentality abjured his own religion and pronounces himself a Christian, and I have reason to believe that it is not a mere profession."

At the monthly meetings held for two and sometimes for three days the missionary performs the duties of three or four theological professors, drilling his agents in homiletics, Biblical interpretation, church history and polity, and pastoral theology. But his chief object is to stimulate practical piety and experimental religion, also receiving careful reports of their work during the month and of the condition of their congregations and schools. Prayer meetings interspersed with singing are held and at some of the stations preaching to the heathen in large companies occupies one evening. It is believed that these meetings are very profitable. Opportunities are afforded for discovering any marked failures in duty and excluding those who prove themselves unworthy to hold the position of catechists.

Mr. Washburn well remarks, "While I believe in the power of the grace of God to make Hindu men faithful and useful under favorable circumstances, I think a more searching system of inspection, a stricter system of calling

to account delinquents, a firmer course in inflicting exclusion from the office of catechist and lesser punishments for lesser offences afford those favorable circumstances for the grace of God to make the men more faithful and useful. We are too apt to forget that our catechists have not the sharp scrutiny of a critical community upon them and that the persons who receive their services do not pay them for their work. How can we expect the majority of helpers with families of four to seven persons on Rs. 8 a month not thinking a good deal of where their next meal is to come from? White men labor more from a sense of loyalty and a sense of obligation and from good Christian habits when under external pressure. So I am inclined to say the natives do fairly well, considering their antecedents and their surroundings."

TEACHERS.

We have in employment 180 school-masters and 48 school-mistresses, nearly all of them Christian men and women.

All of the schools are Christian schools and an hour, or more, each day is spent in Bible instruction. Our ultimate aim is the evangelization of the people, and these schools enable us to reach a much larger and better class of boys than we otherwise could. This is especially true in the larger towns.

Many of these teachers also do the work of catechists as well, conducting daily religious services and as they have time preaching in the streets to the heathen.

Our teachers are very important helpers in our work and could not well be dispensed with.

CHURCHES.

There have been added to our 34 churches by profession

during the year, 298. But losses by death and defection have reduced our gain to 225. We are thankful for this gain and our prayer is that during the coming year the Lord may 'add to the church daily of such as shall be saved.'

Four of these churches are self-supporting, receiving no aid from the Native Evangelical Society. Most of the others are reported as prosperous. Only in a few of the smaller ones has the number slightly decreased.

But our church members being largely gathered from the poorer classes and progress in anything being foreign to their ideas it is difficult to secure much advance in the matter of self-support. As one observes of the natives generally, "Their motto seems to be, Whatever *has been* is right." Aptitude for self-support and self-government is a plant of slow growth here. The Tamil people are far more ready to be helped than to help others, to be reformed than to reform. They have yet to learn that they must help to evangelize the people around them or their own churches will die from stagnation, that the praying and working and giving church will receive the divine blessing and grow while the idle church will die out.

In the larger churches which are able to support their pastors there are reported some forty or fifty persons who give tenths; but it is not general in the mission nor is it easy to see how the very poor people who keep no accounts and whose means of living are so precarious can make a fair estimate of their charities. Our aim is to develop in these churches the self-reliant, self-propagating spirit of true Christianity. This we find a somewhat difficult matter with the material we have to work upon and all the opposing influences which are resorted to.

Persecution to the death does not exist in India. But the thousand petty annoyances, repressions, unjust accusations and ingenious methods to which heathen relatives often resort to turn converts from any good purpose are a more effectual hindrance to a reception of the gospel than severe persecution. Mr. J. S. Chandler gives a few

specimens as follows:—"The only Christian in his village lost by death his little boy, whereupon the members of his own family joined with others in reproaching him to such an extent that he started off to forsake his home but was called back. Another married his son to a girl who left her heathen relatives for the sake of being a Christian and was hooted at in the street and ostracised in the village. An elderly, faithful, Christian widow was shut out of doors by her high-caste heathen relatives; the village magistrate took pity on her and received her into his own house."

Such instances could be multiplied, and yet these churches are increasing in numbers, in character and Christian manliness. Their contributions to the support of their pastors and other benevolent objects are considerably in advance of last year. There are scores of members of such character and standing that in the absence of the pastors and catechists they conduct the services on the Sabbath with profit to the congregations.

CONGREGATIONS.

The number of congregations remains the same as last year. There have been 267 additions and a loss of 246. This can easily be accounted for. Many have died and others who by the pressure of the famine were brought in, whose hearts we could not know, have shown by their subsequent conduct that worldly considerations alone actuated them. Failing of these they see no further reason for remaining with us. Mr. J. S. Chandler remarks, "For two years past those who joined in the famine from unworthy motives have been falling away. But this does not change the fact of a substantial gain at that time."

It is difficult to discipline recreant members of our congregations except by dropping them from our lists, and very often their attachment to us is not strong enough to make them dread this. One man alleged as his reason for leaving us that we constantly preached against lying and

he could not possibly obtain a livelihood without lying to his employer. Another mentioned still another of the commandments. Indeed the ten commandments stand as squarely against the accession of many of these Hindus as the angel stood against Balaam.

Mr. Jones remarks, "The lower-caste people are so dependent upon the upper-caste and are so at their mercy in all outward affairs that it is a wonder they are not persecuted more than they are. In one village the heathen master claimed that their Christian servants would not give them the obeisance they were wont to give as heathen and would not work on the Sabbath, and on their persistently refusing compliance with their unjust demands the masters refused to give them work and in otherways persecuted them. In another congregation the Roman Catholics combined to take away the property of one who had left them and joined us. Being facile at false swearing they succeeded in their plot. In another place the heathen head men of the village because the missionary helped the poor Christians in obtaining justice have vainly tried to root out the congregation from the place to get rid of the white man's influence."

Mr. Howland gives the following incidents:—"In one village the official and another man had a quarrel and the former was beaten. He laid a complaint before the magistrate and a day for the trial was appointed. My catechist talked with the men and persuaded them to make peace. The official said, 'This is a good religion, I will join it and henceforth be a Christian.' The day for the trial of the case came. The official told the magistrate that he had made peace and wished to withdraw the complaint. 'Why?' asked the magistrate. 'I have become a Christian and we are told to forgive our enemies. I have made peace with the man and do not wish to have him punished,' was his answer. 'Then you are liable to punishment for making a false complaint,' said the magistrate. 'It was not a false complaint: the man beat me; I have witnesses, and the catechist is outside who will tell you; but we have

made peace,' said the official. 'Why have you become a Christian?' asked the magistrate. 'Because I am convinced it is the true religion.' 'But what does your wife say? Is she a Christian also?' 'No, she has not joined yet.' 'What will you do, if she does not?' 'I will do my best to bring her to this religion, and if she does not come what more can I do?' The magistrate then dismissed the case. The official might have secured a severe punishment for the man who had beaten him if he had punished the case, as was in his power to do. A few days after there was 'Pongal' (a feasting in the presence of the idol) in his village and the official according to custom must preside at the idol worship. He refused. The people all did their best to make him come to the feast and worship the idol, but he stood firm and staid away. I have heard from him since and he still stands firm as a Christian.

"In another village a robbery occurred. Valuables worth Rs. 65, were stolen from a house. A soothsayer was called and went through various performances. Finally he took the ashes from his sacred vessel consecrated to the demon and said that every man in the village must take a portion. No harm would come if the man were innocent. The people from three villages were present. One person after another took the ashes. At length he came with his ashes to a Christian man who refused to take them. 'Then you stole the goods.' 'Take, take cried all.' 'No, it is devil worship, and I will not.' 'Then we will require the goods of you, and we will go to the court and prosecute you for the theft.' 'I did not take the goods and I will not take the ashes. You may prosecute me as a thief if you please; but I will not take part in this heathen ceremony, say what you may.' He stood it out to the end, and has not been prosecuted."

ITINERACY.

This department of our work has been more vigorously

carried on this year than last. Nearly twice the number of hearers are reported, viz., 129,605. With the large numbers who hear the gospel from the catechists in their customary rounds among the people it is quite safe to say that more than 300,000 people of this district have heard of Christ and His gospel during the past year. This work though fatiguing and wearisome to the flesh is a very delightful and hopeful work, and all concur in the opinion that it should be pushed with vigor the coming year. The only drawback is the want of means for following up any good impressions that may be made. Mr. Rendall says, "I am satisfied that there ought to be more done to reach the heathen in all these villages. On this account we have decided that after every evening meeting especially moonlight evenings, the Christians shall go out to talk with their neighbors, the catechists and one other person being always prepared to make brief addresses and the school children on hand to sing."

In regard to the method of addressing the people. Mr. J. S. Chandler gives the following receipt:—"Divide up a lyric into as many parts as there are stanzas; connect each with an appropriate Scripture text, and let each preacher take a stanza with its text as his theme."

The catechists make much more use of the lyrics than formerly. All who are able to sing use their gift not only in worship but in imparting truth to the heathen. Dr. Sutton many years ago said the people of Orissa were fast singing away their prejudices.

Mr. Herrick gives his method of working when on the itineracy with his tent. He says, "At dawn of day, or a little before, call all together to seek by a short prayer God's blessing upon the work to be done. All then go forth in companies of two, or three, to villages designated for each company within a proper distance returning before the heat becomes too severe; take a little time for food, rest and private devotion. Then all meet to hear reports from each company of work done in the morning, read a passage of Scripture together and unite in prayer. Early

in the afternoon meet again as in the morning and again go forth to preach. Returning at dark take food and again assemble, and after reports let one of the helpers before designated read and expound a passage of Scripture closing the meeting with prayer. Singing of course being a part of the exercises of each meeting. On the Sabbath fewer villages and those nearer are visited in the early morning and a longer and more formal meeting is held at mid-day when I usually preach."

Mr. Jones speaks of 'much encouragement in the itineracies in the northern part of his widely extended field.' He says:—"We have had evidences of the ripeness of many villages for Christian truth and teaching, many invitations to establish schools and in a few places encouragements with reference to establishing congregations. The leaders of a few villages of two or three hundred people have expressed a determination to join us with their people, indicating that they are thinking and even feeling more or less in reference to the subject. We have been surprised at the readiness of the people to receive impressions and their willingness to be taught concerning Christ. The only sad thing about it is that it is impossible for us with our present force to visit and instruct them regularly. A week or two after every itineracy I believe one or more men should be sent out to inquire carefully for results, and when results are found to try to make them permanent by advice and encouragement, and organization if possible."

As illustrating the spread of Christian ideas in the remoter parts of our field an itinerating party reports:—"In one of these villages we found a woman of the thief caste, who very boldly confessed before her neighbors that she had no faith whatever in the tutelary gods of the village, but only in Christ. Him she worshiped in her heart, and for two years had refused to visit the idol temples, though her relations had endeavored to compel her to do so. To this the neighbors assented, saying, 'she neither worships our village gods nor Karuppusami. She belongs to your religion.'"

In another village the young men told the party that

since the beginning of the late famine the gods had been afraid of their divine power and had gone away to the Malayalam hills, which the ignorant people believe to be their ancient home.

WOMEN'S WORK FOR WOMEN.

So great are the openings for the labors of godly women and so highly are such labors appreciated all over the world that we can confidently anticipate the approach of the time indicated by the Psalmist in the text, "The Lord gave the word: great was the company of those that published it."

This has become a very interesting feature in our mission as the following reports will show.

Mr. Jones writes:—"Our Bible women are very much interested in one woman who has been for a long time afflicted with a painful disease. They visit her every week and are always eagerly welcomed. She delights in hearing the account of Christ's healing mercies when he was upon the earth, and has said to the Bible woman, 'O! I do believe in Christ. He will heal me hereafter.' Among the interested listeners to their words are two Muhammadan women, one of whom is learning to read. A day or two ago one of the Bible women came to tell me of the great interest with which two Brahman sisters listened to the story of Moses and the serpent and how they seemed to appreciate her explanation of it as a type of Christ. As soon as she had finished talking about it they begged her to read it again."

Mrs. Capron writes:—"I again make grateful mention of the uninterrupted good health of all the workers and the earnestness and joy with which the work has been carried on.

"The number of women under instruction, January, 1880 was 278; the number during the year has been 492. Of these, 48 having removed from the city, 7 having died and others having left from various causes the number now

under instruction is 399, of whom 188 are reading the Bible. It is a cause of gratitude that of those who have been with us but are now beyond our reach 49 carried with them their Bibles or Gospels. We feel when once we can place the word of God in the hand that the Holy Spirit will follow it. The number of listeners to the Bible reading is estimated at 15,849.

“Several of those who left have frankly given their reason and confessed that there was something in the Bible that returned often to their minds and that it had too much power over them. To be true in their devotions to their own gods they must not come in contact with it. Large numbers would seek to come under our instruction provided we would use the government reading books and not bring our Bibles. To such as these we are not sent, and with more and more faith in the marvelous working of God’s own word and in our ever present guide, the Holy Spirit, we seek to be guided to those who shall receive eternal life. That the number of these is increasing we have evidences too bright to be doubted. I will give only one or two incidents.

“Among those who have died during the year was a woman of unusual mental power who has been with us two years. Learning to read in a short time, the Gospel of Luke was given to her as a gift from her heavenly King. Every word in it seemed so real to her; and one day hearing something about the golden city eternal she wanted to know what God said about it. From that time the 21st chapter of Revelation was her delight. She would call together the members of the family to hear it read. When she grew weak through consumption she requested the Bible woman to read to her the portions of Scripture read in church on the Sabbath and to tell her the text. Verses about forgiveness through the Lord Jesus Christ would bring forth her deepest expressions of interest. She said to me on one occasion, ‘I am thinking much about the thief on the cross. Jesus said to him, To-day you shall be with me in heaven. I often say, Oh! Lord Jesus, when my last dying day comes say this to me also.’ I last saw

her when she was able only to make known her thoughts by gestures. These were so expressive and her face so bright at the mention of Him who said, 'Him that cometh to me I will in nowise cast out,' that I felt that the two years' joy over that soul waking up to the truth was to be crowned by an entrance through the gates into the city.

"When I went to the Hills in April I gave to a woman the little book, *Come to Jesus*, thinking it suited to her case. When I returned I found that she had read it through but that she had not been impressed by it. I asked her to read it again and she had not finished the chapter before she declared that it made her almost see the Lord Jesus Christ, and evening after evening she gathers her neighbors to read to them a book that has so moved her and that has made Jesus so real. Another dear woman has given me five rupees as a thank-offering for restoration to health, as she fully believes, in answer to prayer."

Mrs. Herrick writes as follows:—"The labors of one Bible woman have been continued at this station uninterruptedly the past year with the exception of a short vacation. These have been chiefly confined to the town of Tirumangalam as there are opportunities for labor sufficient to fill up her whole time. There is a marked increase in the cordiality with which she is received into the houses of the different castes many inviting her in as she is on her way to visit others. Eleven castes are numbered within her regular sphere of visiting. These are from the highest down to the lowest. A few Muhammadan women are numbered among those who gladly listen to the reading of God's word. 142 houses have been visited more or less regularly and all the inmates she considers as willing and even interested listeners. The men do not, as formerly, object to her reading in their houses; but a few seek to dispute, which she wisely avoids. Those in bereavement and affliction of any kind seem to derive comfort from the words of divine truth and ask her to pray with them. A few join in this exercise themselves, and some have manifested their interest by contributing small sums of money. A portion of these she

regards as truly interested and pious, praying to the one true God by themselves but fearing to come out openly before their caste and especially their husbands. We who know not the bitterness and unyielding grasp of such a bondage cannot fully sympathize with them in this fear, yet we know that to declare themselves Christians would be literally to give up all things. Visits in times of sickness are acceptable among all classes and are regarded by the Bible woman as choice opportunities for communicating gospel truth. The chance of reading the Bible to the multitudes of women who periodically pass on their way to and from a great heathen festival is regularly improved."

Mrs. Chandler, of Palani, reports:—"We have two Bible women in employ. Owing to the lack of teachers I have been obliged to take one from her regular work to aid temporarily in the Hindu girls' school. The work increases in interest and the number of houses to which they have access is greater than they are able to visit. There are fifteen learning to read God's word. Some study it and have a strong desire to know more. One woman who has opened her house this year asked leave to come Sabbath afternoon to our veranda Sunday school. She came and brought a company of girls, women and boys, in all fifteen, and as she can read joined in singing a lyric after hearing one verse sung through.

"One woman invited Martha, the Bible woman, who visits in her street, to come in and read to her. For some weeks she was always ready to sit down and listen when Martha came, but the husband and mother-in-law were annoyed at her growing love for the Bible and decided to stop it. The next time that Martha went they were waiting and began to abuse her, the husband keeping one side as the mother-in-law was quite equal to this task. She accused her of trying to influence her daughter-in-law to leave the worship of idols. She wanted no more of her in that house, and went on until the crowd urged Martha 'to talk back, it was so unjust,' but she simply said, 'Very well, I cannot come if you forbid me, but my Master has said if his disciples are

scorned they must shake off the dust from their feet and go to another place. So I leave you.' The crowd looked on amazed. 'Not one abusive word did she say in return,' one said. About a month after this occurrence the mother-in-law met Martha as she was going her round. 'Why do you not come and read to us? You go everywhere else but pass us by.' 'How can I come when you abuse me and forbid me?' 'Never mind! I was wrong. My daughter-in-law has been sick ever since.' Now Martha visits this house as before.

"There are at the close of 1881 145 houses of twenty different castes. Fifteen pupils are daily learning to read. The number of hearers for the year will not be less than 6,000."

EDUCATION.

Pasumalai Seminary.—Mr. Washburn reports:—"One hundred and eight students have attended the various classes of the seminary within the year, averaging a daily attendance of ninety-four. The theological and training classes contain 13, and the high-school department 95; 32 were Hindus, the other 63, Christian scholars, coming from all the station districts of the mission and from other zillas.

"The necessity of ours being a boarding school is apparent in this—that, except the two high-schools in Madura town, there is no other in an area of 6,000 square miles, but this, at Pasumalai. Our Christian pupils come from every part of this area, Madura town furnishing no more than four, and no other one town or village more than three. More than half of these are the sons of pastors and catechists. Others are pupils here who on their own convictions have embraced Christianity and found themselves separated from their friends and any means of continuing their education. Still others are the sons of the more intelligent families in our congregations, I cannot say the more wealthy, for as yet there are a few, if any, connected with us who

in our estimation, or even in Oriental estimation, would be reckoned wealthy.

"One of our number, the son of the pastor at Kodikanal, was attacked while at home by fever, which had already removed two members of the family, and died August 3rd. His was the first death among our students since the school was reorganized in 1875. The health of two other boys has within the year compelled them to give up their studies. I had occasion to remark two years ago that Tamil boys lose more time from school on account of illness than American boys do. This was particularly true of the famine years and the years immediately following the famine. But the amount of illness this year has been decidedly less than usual; and dysentery and fever, which are sure to appear at the coming on of the rainy season and the fall of the temperature, are very much attributable to the style of native dress, which is ill adapted to protect against sudden changes and inclement weather.

"The staff of teachers in the institution is unchanged from that of last year. All have had experience in teaching and have kept to their work faithfully through the year. A few changes have been made in text books and in studies with a view to promote the efficiency of the school. It is our wish to promote solid scholarship, and we hope we are one step further on the road to that end at the close than we were at the beginning of the year. The range of studies in the lower department is that of the government middle and high-schools, and in December the 4th and 6th classes presented themselves for the middle school and university entrance examinations. The result of neither of these is yet published. But in the matriculation examination of 1880 six of our candidates passed, one of whom stood among the first ten of all examined in the presidency.

"The need of a Christian institution of yet higher grade, than ours at present is, is felt in our mission and in the district. We cannot hand over the Christian men who are to assist in our missionary work for their higher education to Hindu or non-Christian schools; nor are we willing to be

without the aid of such a higher institution in our attempts to mould the future of our district. The home committee in view of the importance of such an agency in a scheme of mission work have assented to the proposal of opening college classes with the beginning of 1882.

“The theological students are divided into three classes. The lowest class consists of young men pursuing a partial course designed to prepare them for village school-masters and catechists. They have studied here a part of two years and will remain another year. The lower class in the regular course consists of young men who passed the university entrance examination last year and have studied the subjects of the regular course, so far as theological teachers were available for them. The remainder of their time has been occupied with the studies of the college course. The upper theological class has with the end of this year finished the subjects prescribed for them in theology, church history, Bible interpretation, evidences of Christianity, sermonizing, teaching and pastoral work. Their examination occupied the last week of November, the seminary committee setting the question papers in the chief subjects and others taking the remainder. The same course was pursued in the other classes. The committee had given all a *viva voce* examination at the end of March last. Most of the members of this class have been with us for above six years. They have literally grown up under the instruction of the school and have filled many hours of our thoughts and occupied many hours of our most pleasant labor. They take with them to the occupation for which we have attempted to fit them, and on which they now enter, our deep interest and hopes for their welfare and usefulness. Their success will be our happiness, their failure in duty, if such occur, will be our grief.

“In a religious point of view it is an advantage both to the theological students and the pupils in the high-school department, that the schools are so intimately connected together. The high-school pupils thus feel the influence of sobered and maturer minds bent on serious preparation for

the work of life; and the students in the theological classes are furnished with opportunities to exercise a healthy influence and are saved from the evils of isolation and those produced by a theoretical study of the way to do good without a corresponding practice of duties. I do not hesitate to say that the influence of the theological school has been in many things most salutary to the lower department. In that department nine pupils have this year been received to the communion and four-fifths of all the sons of Christian parents are communicants. The young men have kept up their meetings for prayer, their benevolent society, and their preaching and tract distributing as usual.

"We have also taken the opportunity of the vacations to carry our itinerant work into the purely heathen part of our district. The students from the theological class under one of the pastors have done most of this work. Near by us is a region in which we have never gained any footing. In order to make some impression upon it I sent two of our best men, one to open a school in a central village, the other to keep him company and preach in the region round about. Our success was enough to encourage us to try again next year. A school was opened and fees collected and a favorable impression made, but so late as to leave little time for teaching. It was apparent that with God's blessing only funds and a good man were wanted to break the solid heathenism of that part of our district inhabited though it is by thieves and they of notoriously bad character.

"In the seminary nearly a thousand rupees were received as fees. This is a larger amount than has been obtained in any former year and indicates a healthy interest in education. We shall be glad if we can exceed this sum next year, but the amount we can collect in any year depends upon causes quite beyond our foresight or control and should the amount obtained next year happen to be less that will not show that the people are less in earnest to help themselves, or that education is less needed. I am sure that our advance rests on a solid foundation.

"A scholarship fund has been begun, and now amounts to above Rs. 2,000. The interest is used to aid needy pupils. There will be stronger reason for a considerable increase of this fund if a college department is to be added to the seminary. We wish here to put on record our thanks to the donors for the start they have given this important matter of an endowment and to invite other contributions towards the permanent foundation of one of the principal schools of the district. Other donations for current school expenses we do not forget to acknowledge.

"In conclusion, then, the school has made a step in advance in nearly if not quite every particular. We look forward to a new year of more distinct advance and hope that nothing may interfere with its largest usefulness."

BOARDING SCHOOLS.

There has been during the year a slight falling off in the number of pupils in our boarding schools, but in other respects a decided increase; more religious feeling has been manifested in some of the schools, and a much increased interest in the study of the Bible owing doubtless to the examinations of the "Bible Union."

Boys Boarding Schools.—Mr. Jones in speaking of his school says:—"It is one of our chief comforts and gives us an excellent opportunity of exerting a powerful influence over those who are hereafter to be the main-stay of our congregations and churches. No work gives more encouragement and hope."

Mr. Herrick writes of his school:—"All are Christians from eight different castes, and all but two are from this station district, all daily spend a little time in work and are very healthy, happy and obedient. Six have just passed the fifth standard without a failure in any lesson and the others passed in most of the lessons. One of the students has taken a high prize in the Bible Union examination two years in succession; all but one pay fees. We have received Rs. 133-14-0 within the year."

Mr. John S. Chandler writes:—"One of the pleasantest features of the boarding school the past year has been the presence of a worthy, orphan boy well supported by a Christian employee on a coffee plantation outside of the district; a man who having received his education from the mission is endeavoring to show his gratitude for the past by doing something to educate this young relative. Beside the honorable and charitable spirit displayed towards this boy who may be supposed to have some claims on him, he has assumed the responsibility of fees and books for an orphan girl for the coming year, a girl in no way connected with him and of a different caste. It is also gratifying to see these orphans thus kindly provided for leading their classes in Bible and other studies and rewarding their benefactor by their excellent conduct. The general faithfulness of teachers and scholars has been very manifest during the year. All pay fees, although some are helped by friends. The sum of Rs. 327-10-4 has been realized."

Girls Boarding Schools.—Miss Rendall reports:—"In regard to the Madura Girls Boarding School one great item of interest for the year 1881 is *Otis Hall*. Begun in March it was completed and occupied in November and has added in no small degree to the comfort of the school. It affords excellent accommodation for the three higher classes, and meets every want for general exercises and public gatherings. Throughout the year there has been a marked increase in the interest evinced in study. The pupils apply themselves more and more from love of study, and as a result the examinations have been very encouraging. Four candidates appeared this year for the middle school examination. This is a step higher than we have before attempted and we trust that each succeeding year will see this class increasing. The state of religious feeling in the school has been good. Eight have united with the church and I have noticed a great change in many others. Some who were formerly quick-tempered and passionate have very noticeably changed and become gentle and peaceable. During the last few months of school there has been a spirit of

harmony which is most pleasant, and I cannot but think that this priceless fruit of the Spirit, peace, indicates that His presence has been with us."

Miss Chandler writes:—"The girls boarding school in Palani has suffered from certain disadvantages the past year having been without a matron during that time and for the last six months without even a resident teacher. But while this state of things has necessitated extra care on our part and yielded undesired results in certain directions yet it has brought us into closer contact with the girls and greatly assisted us in the important work of individual development. The corps of teachers has not been sufficient for the growing needs of the school and we regret to say the classes have suffered in consequence, so that we must wait another year before we can speak of special attainments in that line. Spiritually there has been some progress made in the addition of ten new members to the church. Especially during the last two months of the year we have found much cause for thankfulness in the advance made by those who had previously united. The progress in some cases has been a quiet gradual growth, in other cases it has come only after weeks of continued resisting of the Spirit and yielding to sin.

"Two of our oldest girls who are orphans of high-caste have had the trial of withstanding the efforts of heathen relatives to get them back to heathenism. One had long parleyed secretly with the inducements offered by her wealthy relatives to get her away from the Christians till she had well nigh denied her Lord. It is pleasant to remember that twice in some struggles with this temptation the turning point for good was reached by the instrumentality of one of her school-mates. A weekly meeting among the church members is left to their leadership, and there have I learned, as the girls have gradually gathered courage to speak of their own inner life, of heart experience of which I had previously no idea. One who went quite alone from us to another station told how in the bullock-coach full of Brahmans the Lord enabled her to

answer their questions in a way to gain their approval, and to test for herself the truth of the promise, 'When my father and mother forsake me then the Lord will take me up.' Another, who received the prize of a Bible in last year's Bible examination, recounted as one of the benefits she wished not to forget how she had prayed a whole year for a Bible and then the Lord had sent her one. And in the meeting held the last night of the year eight or nine spoke humbly of the fact that never until the past year had they thought of going by themselves for private prayer and reading of the Bible, and thanking the Lord for what desires they now had in that direction they asked the prayers of all that their earnestness might increase."

Mrs. Chester reports:—"There are three girls' schools of our mission in the town of Dindigul, a Hindu girls' school, a mixed school of Hindus, Protestants and Roman Catholics, and the third, a boarding school. In these schools there are 153 girls. In the boarding school there are eighteen, from almost as many different villages, in which they would have no advantages of education after reaching the age at which they came here. These girls have given us great satisfaction as they have seemed to wish to improve and are very industrious and obedient. Indeed I did not think there was so much real love in Tamil girls as they have shown to me. A few days since when I gave them a week's holiday to go to their homes, after we had exchanged salams several times over, two of the larger girls turned back and throwing their arms around me gave me a loving kiss on each cheek as if they could not help doing it; it was a loving impulse of the moment, and they have tried to do their very best in everything since their return. Nine of these girls have become church members and really seem to be growing in Christian character."

These and other instances which we might name indicate a beginning of a work which may the Lord carry on to full completion.

STATION DAY SCHOOLS AND VILLAGE SCHOOLS.

The condition of these schools depends much upon their locality. In the large towns there is such a desire for education that large schools may be gathered, especially anglo-vernacular schools. School fees are readily given. But in smaller villages where there are very few, if any, who are able to read, or who know any thing of the advantages of an education, though they become Christian adherents it is very difficult to persuade them to send their children regularly to school, and still more difficult to induce them to pay fees. To insist upon their meeting half the expense would be simply closing the schools altogether.

There are many instances of boys coming from heathen families to these schools and from our Christian books learning the folly and wickedness of idolatry. A few days since a case of this kind was brought to notice. A boy of about 14 years the son of well-to-do parents, became interested in what he learned of the Christian religion, bought a New Testament and read in it daily. Then he bought the whole Bible making a little frame to hold it up while he read. His parents noticing that he refused to rub the sacred ashes on his forehead became alarmed, when he told them boldly that all the idols were false gods and he would not worship them nor rub the sacred ashes. They ordered him to do so but he refused. Taking him to a temple they tried to compel him but he addressing the idol called out, "You, stone god, go to destruction, I will never worship you. Jesus is the only true God and him only will I worship." They beat him and sent him away. Being the heir to some property they did not dare to use any very violent measures, and when they again tried to compel him to rub the ashes he declared to them, "If I die I will not;" and when forbidden to go to the Christian school he went off to the catechist's house to read his Bible. At last at the urgent request of the teacher the parents have allowed him to return to the school. He is zealous and talks of Christ

every day to his relatives and school-mates. A few months ago this boy was in the dense darkness of heathenism.

Mr. Rendall in speaking of his English school that has recently been removed to the central part of the town of Madura says, "There are 170 put down as Hindus, but 30 of these are Muhammadans. There are also 15 Christian boys. It is too soon to speak positively of its standing in the city. But the increase in pupils shows that it is popular. The fees for the year amount to over Rs. 500. We have adopted the Bible lessons appointed for our boarding schools and we give nearly an hour daily to the study of these lessons. We have also a Sabbath school for the lads, and this is an important thing connected with the school. We must sow the seed, keep up this school, the only one of the kind in this great city, present the truth from day to day and pray for God's blessing."

HINDU GIRLS' SCHOOLS.

Mrs. Capron writes:—"I have supervision of four schools which are in charge of three masters and five school-mistresses. The number of pupils during the year has been 322 and the year closes with 213 names on our rolls. There have been gratifying instances of real self-denial on the part of mothers to secure regular attendance of their daughters at school. I have had charge of these schools for five years and I am beginning to receive into the Bible woman's department those who have formerly been my school girls. It is delightful to reap the fruit of that seed-sowing in a larger intelligence and quicker preceptions. These become the foundation for spiritual teaching upon which to go on to build after the similitude of a palace to the honor of our wonder-working Lord. The confiding affection of these women promises rich and precious returns, and year by year the number will increase. The fact that 700 women and girls of the city of Madura are now under instruction gives occasion for the remark of a woman

who has returned after two years residence in a neighboring city. She said, 'I dared not sit in my door-way and read in a book; but here in Madura you are not only not laughed at but respected for knowing how to read.'"

Mrs. Chandler writes:—"The Hindu girls' school in Palani has been carried on the past year under great trials. For three months it was prosperous, then the teacher who had been with me for three years was married. The teachers secured to fill the place, a newly married young man and wife, came in the middle of June. When they arrived the new house was not ready and we had to fit up a veranda with mats and keep the school there for two months. But this man proved entirely unfit for the place. Hearing of a situation nearer his own home in Tinnevely early in October they left us without notice. By going myself daily and taking in one of my Bible women I managed to keep on the school. There is at the close of the year a good attendance of 44 pupils. The girls attend a school on our veranda and some of the older ones learn their Bible lessons well. It was pleasant to have about twenty of the mothers and grand-mothers come to our house to see the Christmas treat for their children and grand-children. We have now a good school-house and a good teacher's house under the same roof and have other teachers engaged for the new year."

Mrs. Chester says:—"The Hindu schools are full of promise and through the children we reach the parents. Of course the Bible and singing is taught in all the schools."

ORPHANAGES.

Mrs. Washburn reports of the orphanage at Pasumalai:—"The year just ended is the first one since the famine in which deaths have not occurred among the children of the orphanage. While many have hitherto succumbed who were beyond the help of medicine, food and care we hope from the general good health of the remaining ones that they

are not only 'the fittest to survive' but that their health is established. A few of the older boys are beginning to support themselves, and will from year to year do more towards it. The greater part of the children however are still unable to do this, and until they are we aim to prepare them for it as best we can. Nine of their number have been admitted to the communion during the year making altogether eleven who are now members of the church. It is the custom for some of the boys to accompany the pastors and catechists when they go to preach and sell books in the villages and at the feasts. One of the reasons they present to the heathen for their buying our Christian books,—and what better reason could they give?—is that they may themselves know the truths of Christianity and receive the good from it that they have received. They have saved a portion from their daily rice and sent a small donation to the Madras Bible Society from which they received Testaments last year. We desire to acknowledge our obligations for the Friendless Children's Aid Fund, and to render our thanks to those who have within the year contributed to their support."

Mrs. Chandler reports of the Palani orphanage:—"The present number of orphans is 72; to these will be added ten transferred from Pasumalai to us at the close of this month. Nine orphan boys are now connected with the boys' boarding school in Battalagundu. The girls will be educated in our station boarding school and already make a very interesting element in the school." They have made great progress the past year in the knowledge and practice of Christian duties. They cheerfully give their handfuls of rice daily and often earn money by extra work to give on Sundays. Four boys and six girls have united with the church since last year's report, and we hope and expect, these children from high caste families to be a help in the work hereafter. We are sincerely grateful to friends who have aided in their support thus far and for the annual donation of Rs. 300 from the Friendless Children's Aid Fund. Two boys now gain their living by daily labor and two have gone to Pasumalai to work there. The daily hand-

fuls of grain amounted to Rs. 15 the past year; and this sum is to be sent to the boarding school in the Santee agency, Dakota, to support a little Indian girl."

C. V. E. S. DINDIGUL TRAINING INSTITUTION.

This institution continues its good work of training our teachers and thus helping our schools, all but one of the mission students who were examined in 1880 having received teachers' certificates.

While the principal, J. E. Evans, Esq., has raised the standard of admission we have more applications from our Christian boys to be sent than our funds will allow.

SUNDAY SCHOOLS.

"There is an increased interest," Mr. Rendall says, "in the Sunday schools at the station. The attendance is in advance of last year and the influence of the school is increasing. We study the international lessons and find them very profitable."

In Palani Miss Chandler goes with her portable organ to the anglo-vernacular school of heathen boys where they spend some little time in singing the lyrics and then repeat portions of Scripture which the boys have previously committed to memory. Some of the boys repeat whole chapters of Proverbs and some of the selected Psalms, also verses given to them on small ornamented cards. The Scripture lessons and religious services of this school it is believed will have the best influence upon those sixty young men and boys. In the afternoon the regularly organized Sunday school, which follows the course of study prescribed in the international series of lessons, is held at the bungalow, while the native pastor and some teachers have a smaller school in the town with the regular congregation.

Of the work in Battalagundu Mr. J. S. Chandler reports:—

"We hold three Sunday schools at the station center every Sabbath. These are the best organized and their influence is felt in the villages where new classes have recently been formed. In the morning from 7 to 8½ o'clock the two schools in the town, for boys and Hindu girls respectively, meet with quite a number of outsiders old and young at the head of the bazaar street. With good singing and recitation of texts and Psalms in common and the study of the Scripture lesson in four or five classes separately we keep them interested and find them growing in character and in their feeling towards Christianity, and thus obtain access in a most pleasant way to their hearts. In the afternoon the people in the little suburb of Bethany meet in their prayer house and have similar exercises but with an excess of adults over children; still our hope there is in the children rather than the adults. At the same time our large Sunday school with the boarding school children meets and is very interesting and profitable. The children have been stimulated by illuminated printed texts to try to commit ten verses of the lesson perfectly each Sunday and a few have repeatedly done so. Questions from the children also keep up the interest at the close. After the Sunday school we spend half an hour in singing out of the new *Hymns for Children*."

CONTRIBUTIONS.

In respect to contributions for mission purposes there has been a substantial gain during the year. In a few stations there has been a loss, but it is more than made up by the gain in others. Rs. 5,100-11-0 have been given, which is 232-6-6 in advance of last year. But without some pressure upon those whom we employ all this would not have been received. There are isolated instances of a man having no pecuniary connection with the mission giving a tenth of his crop.

Mr. Howland mentions one man as having given Rs. 45,

and a Christian woman who has given all her property, house and jewels to the amount of Rs. 50, reserving only the right to live in the house the remainder of her days and then be buried in a coffin in a Christian way.

In Madura doubtless there are some who give a tenth or more of their income; also in the Periakulam station some are reported as giving their tenths, but as their contributions have fallen off considerably this year possibly they may have become weary in well-doing.

Mr. Tracy remarks, "Probably every missionary does his utmost to create a spirit of benevolence. I have resorted to every device I can think of till I am almost ashamed to mention the word *dharmā*. The most of my village Christians are as poor as poverty and in proportion to their poverty they give sparingly. If a man has but little what good is *he* likely to see in giving that little away! They do however give very generously in proportion to their income, doubtless some more so than others."

Mr. J. S. Chandler says, "I am preaching in season and out of season, stirring up my catechists and laying before them the noble causes for which they must rejoice to give and occasionally having public auctions of offerings. Our Benevolent Society is also a movement in the direction of Christians helping their own poor. The mission helpers give monthly subscriptions, one-eighth of the contributions of the churches are added to them and the missionaries add something, and every month the amount on hand is expended wherever the poor Christians of the station need help. In this way more than Rs. 60 have been disbursed in a dozen villages for food, clothes, school fees, houses, burials and wedding fees."

Others have given the same testimony in regard to the efforts made to call forth a manly Christian liberality. But it must not be forgotten that we find a great number of people in our congregations who live absolutely from hand to mouth consuming all they can earn from day to day.

Mr. Gutterson in giving the result of inquiries made in the fertile Kambam valley remarks, "One reports the aver-

age yearly income of a family to be about 3840 measures of rice a year; another says that the earnings of a family are only sufficient for its daily needs. A third declares that of all the church members in his district only thirteen are ploughmen, who earn on an average Rs. 33 a year, while the land-holders receive an average income of Rs. 112 per year."

Excepting the case of the first class mentioned there seems very little margin for large gifts, and it is very certain that the income of Rs. 33 a year more nearly represents the income of a large class of our adherents than the 3840 measures of rice; and it is believed that any persistent attempt to secure from the people half the expense of our schools and school-houses would be injurious to, if not entirely destructive of our village schools.

THE NATIVE EVANGELICAL SOCIETY.

This society has already done a noble work, and as more pastors are ordained who will need its help we trust there will be no lack of funds to meet the increased demands that will be made upon its treasury.

Mr. Barnes, the secretary, reports as follows:—"The Evangelical Society has prosecuted its work throughout the year, receiving help from the mission churches and rendering help to those which are not able of themselves to support their own pastors. At this date I am not able to tell the annual amount collected, but I am sure there will be no lack of funds and that the society may the coming year find itself as prosperous as ever. Money grants have been made to churches at the following places, viz. Pasumalai, West Madura, Pommanpatti, East and West Karisakulam, Kottaimédu, Kodikanal and Sevalpatti."

THE WIDOWS' AID SOCIETY.

This society has 170 members, paying from Rs. 0-2-3 to

Rs. 2-4-3 per month and having claims on it in case of death for pensions for their families from Rs. 1 to Rs. 5 per month. There are now 10 widows and 3 families of orphans receiving Rs. 22 every month.

MUSIC.

A very marked stimulus has been given to the singing in our schools and Christian congregations by the annual children's concerts in Madura and the publication of several small lyric tracts containing the songs used.

In the Hindu girls' schools the children seem delighted with their Christian songs. The experiment is being tried of introducing translations of the most popular of the Moody-and-Sankey songs which seems likely to prove a success. European music is not easily learned by the Tamil village people, at least not so that there would be any melody unless per chance it should be in their hearts.

Mr. Washburn mentions that some time is given to teaching European music in the seminary, which is doubtless very important, and he wishes it continued as far as other duties will permit. But he says further, "The lyrics have replaced the filthy heathen songs among our own Christian people to a great extent; this we ought to value as a great step in the right direction."

Mr. Rendall writes, "I am able to say there is marked improvement in singing. In some places the singing is good and very helpful in worship. The heathen boys now attending school are learning to sing nicely, and young men formerly connected with the schools continue to sing the songs they learned."

Mr. J. S. Chandler in remarking that the heathen have begun to sing our Christian lyrics says, "The family of a village accountant all sing. When Catechist Solomon went to this man's house he was at work and singing Pastor Savarinuttu's lyric on the sweetness of Jesus's name. Many heathen and Roman Catholic children make use of

lyrics in playing and beating sticks, a favorite school-children's game. The cow boys often sing our lyrics in place of their vile songs."

BOOKS AND TRACTS.

In the sale and distribution of books and tracts we have fallen slightly behind the last year, though many more Bibles and Testaments have been sold and the sales of the Bible society colporteurs this year have greatly increased.

Twenty years ago it was our custom to give all kinds of tracts and portions of Scripture freely. But now we receive a price for all except fly-leaves and small tracts without covers. This plan we believe results in more good, as the people are not likely to value very highly things that cost them nothing. Still we should not refuse a tract or a portion of Scripture to one who was unable to buy and yet seemed a sincere inquirer after the truth, and in some instances a Bible, or portion, or tract, might be sold at a nominal price where there was an evident desire to know what they taught.

Many interesting incidents come to notice in connection with this book distribution. Mr. Herrick says, "In passing through a village when on a tour I met a pensioned officer to whom I gave a Bible three or four years ago. Before I had time to speak of it he mentioned the number of pages he had read, about three-fourths of the whole, with the remark, 'It has changed my mind.'"

BUILDINGS.

The principal buildings erected this year are the following:—

In Madura, Otis Hall for the Madura Girls' Boarding School; the English school-house in the center of Madura, sufficient for 180 boys.

In Palani, a house for the Hindu girls' school in the Brahman quarter of the town with a residence for the teacher and his family under the same roof: at Virupatchi a building for a large school and house for the teacher.

A boarding school building at Manamadura. Mr. Jones has also erected a somewhat permanent school building in one of his villages.

Mr. Howland reports five new churches or prayer houses and several catechists' houses.

Mr. Herrick mentions the completion of the portico and belfry of the church at Mallankinaru which have been thoroughly and neatly done. He says also, "In March a new church permanently built was dedicated in another part of the field, the people themselves meeting about half of the expense, which was between Rs. 400 and Rs. 500. One item of interest in connection with this building is the fact that the foundations and walls to the height of three feet are hewn stone taken from a demolished heathen temple."

MEDICAL WORK.

Dr. Chester reports as follows:—"The year under review has not been an eventful one in our dispensary work. Only towards its close have we had the appearance of cholera in the Madura district and this but in certain portions. In both the Madura mission and Dindigul dispensaries large numbers of cholera pills have been prepared and given to the missionaries and catechists who have applied for them. These have also been supplied to all the villages where cholera has appeared whenever friends of the sick have come to the dispensaries and reported the cases, or village officers notified us of the need of medicine.

As there is special accommodation in Dindigul for in-patients we have had more of our Christian families there under treatment. There have been some of the families of pastors and catechists from various stations from time to time. A few such have also been treated as in-patients in the Madura mission dispensary.

As in previous years many have been relieved in these dispensaries by surgical operations, and it is by such relief, perhaps more than in any other way, that the native prejudice to European treatment is being overcome.

Medicine has been supplied to the mission dispensary at Pasumalai, in which Mr. Mathuranayagam has done good and faithful service. Extracts from his report will be found below.

Medicine has also been sent from time to time from the mission stores to the medical assistant at Palani, who has been of no little help to Mr. and Mrs. Chandler in the medical care of the orphans and school children, and also to the families of the catechists.

By the kindness of the Madura Local Fund Board the dispensary at Mandapasalai has been provided with medicines through the year, the mission paying for the services of the medical assistant. Between three and four thousand cases have been treated in this dispensary and many of the families of our native helpers have been saved the long journey to Madura in times of special sickness.

The Local Fund branch dispensaries at Battalagundu, Tirumangalam, Tirupuvanam, Mélúr and Mánámadura, all of them at towns where the mission has a station centre and a resident missionary, are entirely supported and controlled by the Madura Local Fund Boards. They have been in active operation the entire year and have had a total of more than 2,500 cases. These dispensaries also have saved very many the trouble and expense of a journey to Madura or Dindigul by bringing medical aid near the people of five important centres distant from 12 to 30 miles from any other dispensary. The record of work done in these Local Fund branch dispensaries is a very good one and many cases of great suffering have been relieved.

Trained native nurses have been given by the Local Fund Board to Mélúr and Mánámadura and will soon be given to Battalagundu and Tirumangalam. These in addition to their special work among the women of the towns where they are located are expected to assist the hospital

assistants in the case of female patients coming to the dispensaries.

The two trained native nurses attached to the Dindigul Women's Hospital have had 57 cases during the year and have also done efficient service in the Dindigul dispensary. The trained native nurse attached to the Madura mission dispensary has also made herself very useful to families living near the dispensary, as also to female patients coming there each morning for treatment.

The medical school connected with the Dindigul dispensary has been conducted with very little change for another year. Medical jurisprudence has been added to the studies of the senior class as this subject is hereafter to form one of those for the final examination. This class from the good work it has done through the year and the interest manifested by the members in the general subjects of study has gained for itself a good name. It passes its final examination in June next at Madras.

The total number of new cases treated in the Madura mission and Dindigul dispensaries has been 20,833, of old and new cases together 46,177. The full particulars of these will be given in the appendix.

To the Madura Local Fund Boards, the Madura and Dindigul municipalities, and to many kind friends who have made donations to these dispensaries I desire to return my sincere thanks."

Mr. Mathuranayagam says:—"Since 1872 when this dispensary was opened 14,621 new cases have been treated and about 63,290 old cases. During this year up to December 17th there have been 1,723 new, and about 5,080 old cases. The dispensary has been opened throughout the year and even in my absence during summer vacation. Acute and mild cases only are taken here, while other cases as a rule are sent to the Madura hospitals or made to wait till Dr. Chester comes here on Thursdays and gives instruction about them. Among the patients one young man's death is worth mentioning. He had an attack of continued fever and was on his death bed. His family see-

ing he was beyond human skill implored their gods, but this man though he was before a violent opposer to Christianity having listened to their vain and expensive ceremonies asked me at one of my visits to kneel down and pray to Christ for the pardon of his sins, which I did in the presence of all his household."

CONCLUSION.

It will appear from this report that real progress has been made. The missionary machinery necessary to carry on our work more efficiently and successfully is all in good working order. We have schools of every grade offering a fair education to every class. We have mission helpers already trained and in the work, and many more in a course of training. We have already put portions of God's word into the hands of thousands who can read and have the means of supplying thousands more. The gospel chariot is moving. But our great want now is the spirit of the living creature in the wheels. May He whose voice is as the sound of many waters and whose countenance is as the sun shining in his strength come among us, and we shall see triumphs that are revealed to us only in the prophecies and promises of God's word. "Even so come, Lord Jesus."

APPENDIX.

Extracts from the Pastors' Reports.

Pastor Cornelius:—"Last March my wife was called away suddenly to her eternal rest. The deep sorrow I was in on account of this bereavement was alleviated by the sympathy and kindness shewn me by the congregation and by numerous friends in and out of Madura. She was a great help to me in carrying on my pastoral work and in managing my household affairs.

"The congregation under my care besides improving in piety and in spiritual knowledge is advancing year by year in numbers and in the support of their pastor. Some husbands are anxious for the conversion of their wives, and some wives for the conversion of their husbands. A few of the leading members conduct by turn the Wednesday evening prayer meetings in the church. Some on Sunday evenings go to villages and hold prayer meetings and are thus very useful. Pies are not so numerous as in former days in the Sabbath morning contributions, but many quarter and half annas and silver pieces are now to be seen. Some girls in the congregation and the girls in the boarding school meet once a week and hold a prayer meeting. During this year they have payed in my hands upwards of Rs. 6. Six persons are now under instruction for admission to the church.

"A student of the government college here who attended our Sunday school, a nephew of the Rev. W. T. Saththianathan, of Madras, being convinced of the truth of the Bible went to Madras without the knowledge of his parents to avoid persecution and was there admitted to the church by his uncle. His father and other relatives went in search of him and tried every way to persuade him to return, but in vain. Another student attended divine services on Sunday, also the weekly prayer meetings. His parents and relations learning this forbade his doing so, and to prevent his becoming a Christian married him to a heathen girl. Yet he still comes to me occasionally for advice and for religious books. One native high official observed, 'Were I unmarried I should become a Christian as I consider the Christian religion far

better than any other.' One day when the second coming of Christ and the end of the world was much noised abroad a learned Hindu asked me if the expectation among some Christians that the world would on a certain date come to an end was true? and if the hour of Christ's advent was known and what my opinion was, as the Bible declared that the time of His coming would not be revealed to angels nor even to the Son of God. Another respectable Hindu friend remarked that the Bible should be taught in all the schools as it inculcated morality and good conduct and without it young men in India would be ruined."

Pastor Rowland:—"The members during the year have advanced in knowledge of the Bible, in cultivating correct habits, in giving according to their means, in the practice of family worship and in making known the gospel to others. About twenty young men meet once a week to cultivate piety and Christian fellowship. In street preaching and singing services, which they accompany with instrumental music, these young men are making themselves very useful. The catechists and teachers connected with this church, and some of the men and women also, as opportunity offers go into the streets to preach the gospel to others. Three of these women teach in the mission schools, four in Hindu girls' schools and three are Bible women. Only one death has occurred, the wife of one of the catechists was called suddenly away. She had lived a consistent Christian life and her end was peace."

Pastor Barnes:—"The Pasumalai congregation contains nearly 280 people living in four different villages, viz. Pasumalai, Sikkandamalai, Palanganattam, and Sakilipatti. During the past year there have been additions both to the congregations and the church, and at times there were tokens of the presence of the Spirit moving the hearts of the impenitent to seek their own salvation. Of eleven who have professed their faith in the Lord Jesus seven belonged to the seminary, and the four who were from heathen families, to the orphanage. At Sikkandamalai where there was twenty years ago one communicant now there are eleven, with about thirty other persons under instruction.

"Their contributions to the Evangelical Society are sufficient to render them independent as to the support of their pastor,

but it is thought good to remain connected with the society, owing to the floating nature of the main portion of the congregation who come and go at stated periods.

“Fourteen years ago the Sunday school took the place of the Sabbath afternoon service; the result of the change has been good. The Bible, especially the historical portion, has been regularly studied. During the year thirty chapters, beginning with the thirteenth of II Samuel, have been studied by the twelve classes with their teachers, and thirty-seven texts committed to memory; the school is always closed with an address. Twelve heathen young men have read with me the gospel of Matthew spending half an hour each day out of school hours. This has been very interesting and I have tried my best to lead them to the truth as it is in Jesus.”

Pastor Colton:—“The Sunday school is flourishing and visitors have been pleased with the large attendance and with the prompt recitation of the Scripture verses by heathen, Muhammadan and Christian children. One of the heathen boys learning in our mission school has entirely refused to worship the tutelary deity held in much veneration by the people. Children of this kind are not few in the village schools. In another flourishing school sixteen miles away from the station centre, some heathen boys are said to retire to a solitary place for prayer.

“Besides the handful of rice collections the women have contributed Rs. 26 with which they have purchased twenty Bibles for the use of their meeting and a large lantern for the church. This year we had the privilege of sending Rs. 5 to the Madras Bible and Tract societies respectively. Eight of the girls learning in Mrs. Chester’s school have been received to the church this year. One large girl trained by Mrs. Chester in her boarding school was given in marriage to a church member in a village congregation, and is exerting a very good influence among the people.”

Pastor Clark:—“A few have joined our congregation. Eight persons are able to offer prayer in public and declare the truth and the way of salvation to their heathen relatives. The church and congregation have paid Rs. 50 for my support in the last year, also repaired their church buildings. Two of the Christians have offered the church four sheep out of their flock. Joseph,

the elder of Kombayanpatty, has paid Rs. 10 for the purchase of a pulpit Bible for the Dindigul church. The number of mission schools established in this part of our station district is nine. 244 students have received Christian instruction; of these there are three schools in which the majority of pupils are Muhammadans who pay half of their teachers' salaries. The students have frequent talks with their relatives about what they have learned from our books."

Pastor Devasagayam:—"The hearts of some in the congregation have become darkened through constant disregard of the Sabbath which kept them away from gospel instruction and gave them up to Satan's power. Although this is a great grief to me, I am encouraged to labor. The congregation has contributed toward my salary and I trust they will increase their contributions the coming year. In the neighboring village of Mannadimangalam the diligence of a widow is unceasing. The dedication of the new school and teacher's house in that place was a time of much joy to us. However through the false reports of foolish people there are many keeping themselves still in the darkness of ignorance by preventing their children's attendance at school. The Romanists in Kalladipatty have abandoned their long cherished hatred for the Christians, and are now on most friendly terms with them. One young man there has joined the church and brought his child for baptism, while two boys and one girl are studying in the school at Battalagundu. I am rejoiced at the changes for good evident among the heathen. That they love darkness rather than light is the great obstacle to their joining the Christian religion."

Pastor Isaac:—"I regret to say that among our communicants two women were for their misbehavior suspended, and two have died. Thirty-nine of the nominal Christians have relapsed to heathenism and fourteen have died.

"There are ten Sunday schools in which all the members of congregations are taught in different classes; the average number in attendance is 268. Most of them can repeat by heart correctly several Psalms and many Scripture verses, histories and Tamil lyrics. In organizing a new congregation the zemindar of the village prohibited the people from building a school-house or embracing our religion in that his chief village; wherefore the peo-

ple fearing him gave up their thought of joining us. I went at that time to the zemindar with some presents of a New Testament and other religious books, represented the miserable state of the poor people who were anxious to better themselves by joining us and requested him to let them enjoy toleration in his village. I thank God he kindly accepted my presents, complied with my request and now claims to be somewhat favorable to our cause; so that five families now attend our religious services and others send their children to our school. I think it is a promising congregation."

Pastor Christian:—"In Olukupatti there is one family the head of which has the ability of a catechist, and for some time he was a teacher in a village shool here. They are poor but earnest. I think many will be induced to embrace Christianity by their example."

Pastor Eames:—"I have resided a part of the year in the large town of Tiruchuli, a Hindu sacred place where the influence of Christianity has not penetrated deeply. Christians are very few and but little known in the community. A young man who is studying in an English school one Sabbath came to our church and exclaimed, 'There is no God in this church.' I answered, 'There is a God who is a Spirit, but we do not make a god as you do.' It was a new thought to him. One old sick man told me that he believed in Jesus as his Saviour and asked me to pray with him. A Brahman official said that he had studied the Scriptures in a mission school and trusted in Christ as his Saviour."

Pastor Thomas:—"A widow from the Retti caste has for the last two years been regular in her attendance at the church; she has now been received to the communion on confession of her faith and has given more than any one else towards the pastor's support. A young girl belonging to the same caste in another village was sent by her grand-father to Miss Taylor's school. She has also been admitted to the church. A man from the Marava caste, about 50 years of age, joined the Roman Catholics but after a time being dissatisfied with the instruction he received began to inquire about the Protestant faith and soon united with the church. Another who joined us some years ago maintains a good Christian character without fear of his

heathen relatives. He keeps the Sabbath. He has given one tenth of his crop of grain, worth Rs. 45, for building a prayer house in his village. It is a joy to us that the people who have been near our house for nine years are now becoming Christians. Four persons have promised to give each a sheep towards my salary. Some have given grain, coriander seed, chickens, and ghee.

“A catechist in the Samipatti pastorate has built a church in his village for the mission worth Rs. 50 almost entirely at his own cost. A woman has given a bell worth Rs. 4 for the church in another village. Another Christian died this year at the age of fifty. He first heard of Christianity from Mr. Taylor fifteen years ago. He helped build a church in his village in 1879. He was regular in his attendance at the church and when he died his last words made such an impression upon his wife and children that they have since become Christians.”

Abstract return shewing the number of cases treated in the Madura Mission and Dindigul Dispensaries during the year 1881.

	MADURA.	DINDIGUL.
Total of New and Old Cases ...	21,297	24,880
New Cases	12,614	8,219
Old Cases	8,683	16,661
In-patients	363	578
Out-patients—(males)	10,121	5,331
“ —(females)	2,493	2,888
Medical	4,920	4,285
Surgical	5,854	3,085
Medical and Surgical	1,840	601
Europeans	94	99
East Indians	364	92
Native Christians	3,994	2,876
Mohammedans	2,419	1,175
Hindus	5,743	3,977
Under 6 years of age—(males) ...	1,194	976
“ “ “ —(females) ...	584	710
Between 6 and 21—(males) ...	3,219	1,792
“ “ —(females) ...	828	856
Over 21—(males)	5,708	2,563
“ —(females)	1,081	1,332
Villages from which patients have come	197	471
Vaccination Cases ... ..	...	248

TABLES.

No. I.

Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.				Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain, or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Atten- dance.	Sabbath Schools.	Sabbath School Atten- dance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.									
		Ordnained.	Catechists.	Teachers.	Bible Women.																	Total.	Station Purposes.		Other Purposes.		TOTAL.				
																							Rs.	A.	P.	Rs.		A.	P.	Rs.	A.	P.
Madura	1834	2	14	35	7	58	21	15	271	297	399	967	2	37	9	7	682	9	395	217	181	228	942	3	7	147	8	7	1089	12	2
Dindigul	1836	3	17	48	1	69	49	33	493	420	576	1489	61	66	16	15	994	1	238	254	104	121	351	2	2	500	13	9	851	15	11
Tirumangalam	1838	1	18	16	1	36	52	24	412	384	567	1363	12	38	18	13	850	5	198	202	64	129	364	5	9	102	14	6	467	4	3
Tirupuvanam	1839	...	12	16	...	28	16	10	120	146	189	455	-44	8	8	5	298	1	60	37	20	59	79	3	5	99	2	4	178	5	9
Pasumalai.....	1845	3	3	8	...	14	4	2	119	36	94	249	10	12	2	1	160	2	150	106	19	37	131	13	0	114	0	0	245	13	0
Periakulam ...	1848	3	26	24	...	53	44	37	595	699	1240	2534	154	75	24	32	1594	23	649	220	66	214	737	2	3	148	3	9	885	6	0
Mandapasalai	1850	3	31	32	1	67	89	50	747	730	886	2363	-112	59	56	21	1446	1	50	278	84	133	291	6	8	437	2	5	728	9	1
Battalagundu.	1857	1	11	14	5	31	32	16	198	237	405	840	-35	23	7	17	423	17	256	82	49	100	242	14	9	100	9	8	343	8	5
Mébur	1857	...	2	7	...	9	10	6	33	35	59	127	18	7	1	1	66	1	20	22	13	18	19	2	10	30	12	2	49	15	0
Palani	1862	1	9	16	2	27	15	13	166	175	334	675	-60	27	9	6	485	9	343	52	32	82	63	13	3	47	1	0	110	14	3
Mánamadura .	1864	...	10	11	1	23	16	11	87	98	152	337	11	17	3	5	249	2	91	38	25	46	112	10	8	36	8	6	149	3	2
Total...	...	17	153	227	18	415	348	217	3241	3257	4901	11399	17	369	150	123	7247	71	2450	1508	657	1167	3335	14	4	1764	12	8	5100	11	0

No. II. Statistics of Churches.

NAME OF STATION.	CHURCHES.	PASTORS.	Date of Organization.	Date of Ordination.	Present Membership.	Contributions. Rs. A. P.	Baptised in Infancy.	ADDITIONS.					LOSSES.							Gain, or Loss.	Gain, or Loss by Stations.	Present Membership.	Children baptised this Year.	Baptised Persons in Cong. not Communicants.				
								By Profession.				Total by Profession.	By Letter from Madura Mission Churches.	From other Missions.	Restored to Church Privileges.	Total.	Dismissed to Madura Mission Churches.	Suspended.	Excommunicated.						Struck from Records.	Deaths.	Total.	
								From Romanists.	From Heathen.	Total by Profession.	By Letter from Madura Mission Churches.																	From other Missions.	Restored to Church Privileges.	Total.
Madura	Madura Station	1834	1834	1834	144	104 15 7	6	14	3	3	5	8	4	10	..	..	..	..	4	25	8	7	10	465	10	35	7	108
Madura	Madura West	1868	1868	1868	160	393 5 0	9	14	5	25	7	25	12	10	..	..	..	..	12	27	25	13	24	465	14	35	10	35
Madura	Madura East	1872	1872	1872	161	393 5 0	6	9	5	25	7	25	12	10	..	..	..	..	12	27	25	13	24	465	14	35	10	35
Dindigul	Dindigul Station	1835	1835	1835	181	453 13 6	3	7	24	34	..	8	1	..	..	..	..	..	34	34	34	28	1	386	22	330	2	330
Dindigul	Dindigul	1858	1858	1858	170	398 2 5	20	1	1	21	3	5	29	2	..	..	..	..	5	34	34	28	1	386	22	330	2	330
Dindigul	Pukailalpatti	1872	1872	1872	35	70 0 0	1	2	8	12	1	4	12	..	..	..	..	..	4	12	12	11	2	386	6	126	6	126
Tirumangulam	Tirumangalam Station	1838	1838	1838	145	395 4 6	4	1	7	12	..	12	..	..	..	..	..	..	12	12	12	11	2	386	6	126	6	126
Tirumangulam	Mallankuara	1855	1855	1855	97	71 15 9	2	..	7	9	..	9	..	..	..	..	..	..	9	9	9	13	2	386	6	126	6	126
Tirupuvanam	Station	1839	1839	1839	84	178 5 9	2	..	2	4	1	5	..	..	..	..	..	..	5	5	5	13	2	386	6	126	6	126
Pasumalai	Station	1845	1845	1871	121	245 13 0	10	..	3	13	7	4	25	7	..	..	..	..	7	7	7	13	2	386	6	126	6	126
Pasumalai	Bodinaikanur	1859	1859	1859	50	29 5 7	0	3	12	10	2	1	22	..	..	..	..	..	14	14	14	13	2	386	6	126	6	126
Pasumalai	Kambam	1856	1856	1872	134	305 0 0	3	7	10	20	2	1	22	..	..	..	..	..	14	14	14	13	2	386	6	126	6	126
Pasumalai	Kottamedu	1856	1856	1858	60	93 1 6	1	1	1	2	1	..	22	..	..	..	..	..	1	1	1	18	4	386	6	126	6	126
Pasumalai	Kombai	1856	1856	1859	80	276 8 0	3	7	6	9	4	..	22	..	..	..	..	..	1	1	1	18	4	386	6	126	6	126
Pasumalai	Kovilapuram	1856	1856	1859	59	41 2 0	0	7	2	9	..	9	..	..	..	..	..	..	1	1	1	18	4	386	6	126	6	126
Pasumalai	Kodikanal	1857	1857	1857	42	65 4 11	1	1	2	4	..	5	..	..	..	..	..	..	1	1	1	18	4	386	6	126	6	126
Pasumalai	Andipatti	1859	1859	1859	85	75 0 0	2	1	2	4	..	5	..	..	..	..	..	..	1	1	1	18	4	386	6	126	6	126
Pasumalai	Mandapashalai Station	1850	1850	1850	94	128 6 1	5	..	20	22	2	2	26	..	..	..	..	..	1	1	1	18	4	386	6	126	6	126
Pasumalai	Paralechi	1855	1855	1855	27	40 14 3	1	..	3	4	..	4	..	..	..	..	..	..	1	1	1	18	4	386	6	126	6	126
Pasumalai	Velamranni	1855	1855	1855	34	52 12 7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Karisakulam East	1855	1855	1860	37	24 7 5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Karisakulam West	1855	1855	1870	124	228 2 5	2	1	3	6	2	1	10	..	..	..	..	..	1	1	1	18	4	386	6	126	6	126
Pasumalai	Kanjampatti	1858	1858	1858	39	60 15 11	..	..	2	2	1	..	3	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Purasalur	1858	1858	1858	23	21 9 6	..	..	4	4	..	4	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Sevalpatti	1859	1859	1859	25	39 1 9	..	..	4	4	..	4	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Sevalpatti	1859	1859	1873	76	132 3 2	1	..	16	17	3	..	6	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Battalagundu	1872	1872	1872	131	187 5 2	6	1	4	11	..	3	14	7	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Ammapatti	1872	1872	1872	49	43 1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Sinkukuvarpatti	1872	1872	1872	58	46 4 6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Ponnapatti	1876	1876	1877	72	17 12 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	M. Devasagayam	1877	1877	1877	21	49 1 9	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Chanderipuram	1878	1878	1878	31	49 15 0	..	..	8	8	..	8	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Station	1878	1878	1878	24	49 15 0	..	..	8	8	..	8	..	..	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Station	1878	1878	1878	113	116 14 3	4	1	8	13	6	1	21	4	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	D. Vethamuttn	1872	1872	1872	62	149 3 2	6	2	1	9	3	4	17	8	..	..	..	..	..	..	..	18	4	386	6	126	6	126
Pasumalai	Station	1861	1861	1861	62	149 3 2	6	2	1	9	3	4	17	8	..	..	..	..	..	..	..	18	4	386	6	126	6	126

No. III. Evangelical Statistics.

NAME OF STATION.	ITINERACY.				BIBLE WOMEN.*				BOOK DISTRIBUTION.														
	Number of Itineracies.	Encampments.	Missionaries.	Helpers.	Days Labor of Missionary	Do. do. Helpers.	Days of Encampment.	Villages visited.	Hearers.	Bible Women.	Persons under Instruc- tion.	Do. received this year.	Houses visited.	Hearers.	Bibles sold and given.	Testaments do. do.	Scripture Portions do.	Received for Bibles and Portions.	Tracts.	School and other Books.	Received for Tracts and Books.	Total of Receipts.	
Madura	8	16	1	7	4	560	80	705	7	493	214	143	15,849	38	35	243	Rs. A. P. 28 5 9	5954	1045	Rs. A. P. 39 14 9	Rs. A. P. 68 4 6
Dindigul	3	13	...	15	...	82	15	186	31080	1	31	28	564	24 13 6	7811	2133	220 11 4	245 8 10
Tirumangalam	2	4	...	10	...	80	8	81	7128	1	7	3	142	4032	14	6	256	12 15 0	4077	483	41 13 6	54 12 6	
Tirupuvanam	3	5	...	8	...	93	16	64	6990	...	...	...	...	...	14	...	138	11 14 5	4438	1119	99 14 11	111 13 4
Pasumalai	7	24	...	49	...	353	59	284	2400	...	...	...	...	...	18	11	381	12 15 7	3360	877	66 1 4	79 0 11
Periakulam ...	5	10	2	45	17	262	37	323	24026	...	...	...	...	...	20	25	141	...	7564	898	93 10 4	93 10 4
Mandapasalai	10	45	2	17	5	551	125	135	17520	1	...	...	...	...	27	30	117	30 9 9	8690	1779	109 1 1	139 10 10
Battalagundu	2	3	...	2	...	12	10	77	8971	5	5	...	125	5196	59	84	168	24 11 7	6334	1773	143 13 3	168 8 10	
Mélur.....	2	3	...	2	...	12	10	77	1941	...	...	...	...	...	5	1	111	4 13 9	3840	229	19 8 3	24 6 0
Palani.....	6	8	2	20	12	80	14	161	7078	2	15	9	145	6000	17	18	253	7 12 0	500	685	63 8 0	71 4 0	
Mánámadura...	7	23	3	23	28	384	58	731	22470	2	4	75	125	...	21	13	324	20 0 11	5182	902	78 15 7	99 0 6	
Total...	53	151	10	196	66	2457	422	2747	129,604	19	524	301	680	31,077	264	251	2696	179 0 3	57,750	11,923	977 0 4	1156 0 7	

* Partial Report.

No. IV.
Educational Statistics.

NAME OF STATION.	PASUMALAI SEMINARY.						BOARDING SCHOOLS.								VILLAGE AND DAY SCHOOLS.								HINDU GIRLS SCHOOLS.			Fees from all Schools.	Rs. A. P.		
	Teachers.	College Class.	High School.	Regular Theological Class.	Partial Course and Teachers Class.	Total of Scholars.	Schools.	Masters.	Mistresses.	Pupils received in 1881.	Do. left in 1881.	Male Pupils.	Female Pupils.	Total.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist and Heathen Boys.	Do. Do. Girls.	Total of Scholars.	Schools.	Teachers.			Scholars.	Grand Total in all Schools.
Madura	1	2	3	23	15	...	59	59	14	21	1	85	34	119	314	2	435	4	8	322	816	713	2 4
Dindigul	2	1	2	6	4	23	20	43	27	40	106	18	124	943	13	1080	1	5	92	1215	877	4 0	
Tirumangalam	1	2	...	3	3	34	...	34	16	10	3	65	38	103	178	19	300	1	1	19	353	218	1 0
Tirupuvanam	1	3	...	18	14	34	...	34	10	8	3	28	29	57	88	2	147	1	2	20	201	124	0 0
Pasumalai	7	95	...	...	4	108	2	...	...	...	...	...	...	...	2	1	2	15	24	39	22	...	61	0	0	0	169	1024	0 0
Periakulam	30	18	6157	33	190	385	5	580	0	0	0	0	580	74	7 0
Mandapasalai	2	3	3	17	12	31	34	65	23	20	6141	39	180	213	16	409	0	0	0	0	474	298	3 9
Battalagundu	2	2	2	38	38	83	35	118	14	9	50	31	81	49	1	131	1	1	21	270	342	0 10	
Méltur	7	6	1	16	7	23	70	...	93	0	0	0	93	...	...
Palani	1	2	1	11	11	...	51	51	8	7	4	36	13	49	224	...	273	1	2	50	374	87	15 6
Mánamadura	1	1	1	8	10	21	17	38	6	9	1	4	2	6	122	12	140	0	0	0	178	300	9 0
Total...	7	...	95	9	4	108	13	16	12	124	107	226	216	442	157	149	27	703	268	971	2608	70	3649	5	19	524	4723	4059	11 5

GENERAL SUMMARY OF THE MISSIONS

OF THE

American Board of Commissioners for Foreign Missions.

This society has prosperous missions also in Turkey, Japan, China, Zululand, Dakota Territory, Mexico, Spain, Austria, Micronesia, Ceylon and in the Mahratti district of this country.

The following is the general summary of its work for the year ending September, 1881.

The Missions.

Missions	...	...	...	...	...	18
Stations	...	...	...	...	...	81
Out Stations	...	...	...	...	...	731

Laborers Employed.

Ordained Missionaries ¹ (5 being Physicians)	...	158
Physicians not ordained	...	11
Other Male Assistants	...	10
Female Assistants ²	...	250
Laborers sent from America	...	429
Native Pastors	...	141
Native Preachers and Catechists	...	365
Native School Teachers	...	1,005
Other Native Helpers	...	206
Native Laborers	...	1,717
Laborers connected with the Missions	...	2,146

The Churches.

Churches	...	272
Church Members as nearly as can be learned	...	8,446
Added during the Year	...	2,161

Educational Department.

Training and Theological Schools, and Station Classes	...	51
Pupils in the above...	...	1,468
Boarding Schools for Girls	...	36
Pupils in Boarding Schools for Girls	...	1,420
Common Schools	...	791
Pupils in Common Schools	...	30,472
Total of all Pupils	...	33,360

1 Including eight still supported at the Sandwich Islands.

2 Including eight at the Sandwich Islands.

Post Office Address of the Missionaries.

REV. J. HERRICK	}	Tirumangalam.
MRS. E. C. HERRICK		
REV. J. RENDALL	}	Madura.
MISS H. S. RENDALL		
REV. J. E. CHANDLER	}	Palani.
MRS. C. M. CHANDLER		
MISS G. A. CHANDLER		
REV. J. T. NOYES	}	Kodikáanal.
MRS. M. J. NOYES		
REV. E. CHESTER, M. D.	}	Dindigul.
MRS. S. CHESTER		
REV. G. T. WASHBURN	}	Pasumalai.
MRS. E. C. WASHBURN		
MRS. W. B. CAPRON ...		Madura.
REV. W. S. HOWLAND	}	Mandapasálai.
MRS. M. L. HOWLAND		
REV. J. S. CHANDLER	}	Battalagundu.
MRS. J. E. CHANDLER		
MRS. J. M. MINOR		
REV. J. E. TRACY	}	Tirupuvanam.
MRS. F. W. TRACY		
REV. J. P. JONES	}	Mánámadura.
MRS. S. H. JONES		
REV. G. H. GUTTERSON	}	Mélúr.
MRS. E. W. GUTTERSON		
REV. A. H. BURNELL	}	Pasumalai.
MRS. A. S. BURNELL		
MRS. M. S. BURNELL		

